THE

# Poor Man's Cry for Pity,

FROM

Magiſtrates Power & Miniſterial Care:

IN A

## DIALOGUE

Betwixt a Godly FARMER and a Poor MAN.

Prov. xvii. 5. *Whoſo mocketh the Poor, reproacheth his Maker.*

*Entered according to Order.*

## The POOR MAN, and Godly FARMER.

*Farmer.* POOR Man, tell me what is the news,

*Poor Man.* All the news I hear, is the ſtoping the poor from begging, on pretence of every Pariſh to maintain their own poor.

*Farmer.* We have been over-run all over this Country with Vagrant-beggars, who have the impudence of high-way-men, ſhamming to be dumb, Fortune-tellers, Doctors; impoſters of all ſorts, repreſenting themſelves as objects, and therefore had a right for help, but they made a bad uſe of what they got, by drinking and quarreling, and gave us a great deal of trouble.

*P. M.* I hear from every quarter the like account, but this lies in the neglect of Magiſtrates, and thoſe that have the power of puniſhing of evil-doers; you know, their duty is, to be a terror to evil-doers, and a praiſe to them that do well; to puniſh them with ſuch puniſhment as their crime deſerve, and publiſh them in the News-papers, and baniſh them out of the land, and to give them the like puniſhment if they do return: this would rid the country of them.

*Farmer.* There are many goes for beggars that has all the methods to impoſe on the publick, pretending blind, lame and dumb, who, when ſearched, are found as ſound as any; which makes us, that we know not the needful; but if puniſhed, they would wear away.

*P. M.* If we conſult the hiſtory of Nations, we will ſee, that while the laws were juſt, and duly adminiſtered, that ſtate or Nation proſpered, inſtance the ancient Romans, in their purity, of all Nations the moſt obſervers of juſtice and virtue; but when they fell from that, they gradually fell away.

*Farmer.* The due adminiſtration of juſtice is no doubt a great pillar to a Nation, when mercy is mixed with judgment.

*P. M.* I ſhall give you my opinion, altho' but weak, on this ſubject. *Firſt*, In what ſenſe charity is given, and who are the objects. *Secondly*, How charity is to be received by theſe that are objects. *Thirdly*, How charity is to be uſed by thoſe that receive it. Deut. xv. 11. Moſes, in revealing the law of God to the Iſraelites, tells them, *For the poor ſhall never ceaſe out of the land: Therefore I command thee, ſaying, Thou ſhall open thy hand wide to thy Brother, to thy poor, to thy needy in thy land.* He puteth them in mind of God's great deliverance from the Babyloniſh captivity, and therefore they were to exerciſe hoſpitality to their bond ſervants, and to the poor and needy of their land. *Firſt*, How Charity is to be given. It is to be given to thoſe that are unable to provide for themſelves, either through age, trouble of body, or a deſtitute ſtate of any kind. In our bleſſed Lord's parable, *I was hungry, and you gave me no meat; I was ſick, and you viſited me not.* Anſwer, *Lord, when ſaw we thee hungry, ſick,*

*ſick*, &c. *In as much as you did it not unto my little ones, you did it not unto me: Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.* Then we find it ought to be given with an eye to Chriſt's command, and that ſecretly, not with pride and oſtentation, and as the giver's commanded duty; *In as much as you do it unto theſe my little ones, ye do it unto me. Secondly*, How Charity is to be received by theſe that are objects. And whatever a poor perſon receives, they ought to conſider it coming from the hand of God; and God alone puts it into the hearts of the giver, and thro' their hand; and receive it with humility and thankfulneſs, giving God the glory. Where I find a godly family, there I find compaſſion; they are as it were fellow-feelers of the neceſſities of the poor; what they give, they give chearfully, as their duty, to help Chriſt's poor knowing their hope and ſalvation is from him. *He that pitieth the poor, lendeth to the Lord; and he will give it to him again.* That is the Lord will bleſs him with increaſe in his ſtock or trade, or increaſe him in whatever ſtation he may be in. *Thirdly*, How Charity is to be uſed by thoſe that receive it. They are to receive it thankfully, and make the beſt uſe of any thing they get; if they abuſe themſelves with drunkenneſs, they heap coals of fire on their own heads: and ſuch impoſters as theſe, that uſe begging only for a pretence to cover their wickedneſs, altho' they

they eſcape puniſhment from men, yet the Lord will not let them eſcape his righteous judgment.

*Farmer*. If the givers of Charity, and the receivers of it, acted as you deſcribe, we would be a happy nation; but I aſſure you, they abuſe themſelves with drunkenneſs.

*P. M.* I am certain the charge is too juſt; but how they come at the money, I can never underſtand; for I can hardly get meat, and to do as they do, it was never in my power by begging; yet you would have all alike, like the Fable of the Pigeons, being amongſt the Crows, as the Farmer was ſhouting the Crows he killed the Pigeons amongſt the Crows; and when called in queſtion for killing the Pigeons, he ſaid they ſhould have kept better company. There is no poſſibility of eſcaping this ſort of company in Quartering-houſes, but I have had very good fortune in not meeting with bad company: and indeed you Farmers are very unwilling to give Quarters, and if you give it, it is not till dark night, and puts them in a place where they are ſtarved with cold: and indeed the greateſt part will give no Quarters at all. Obſerve the hoſpitality of Abraham, when he ſeed the angels afar off, went out to meet them, and invited them to his houſe.

*Farmer*. I belive there are a good many bad enough to the poor; but as you obſerve, it is too cruel for the innocent to ſuffer with the guilty; when Abraham ſeed the men, he knew

knew them not to be Angels, but led by hoſpitality.

*P. M.* Let me hear your ſentiments further on the matter, Sir. If we look into the Writings of Old Divines, about the golden days of the goſpel, viz. after the Reformation, we ſhall find both Divines and godly perſons ſet apart an Eighth part of their ſubſtance for charitable uſes: but our Preſbyterian Clergy are the worſt of any ſociety, they will neither give themſelves, nor encourage others, but are a ſtrong bar againſt the poor; this they cover with a pretence of maintaining their own poor. Sir, do you think that 2s. or 3s. the moſt is 4 ſhillings, per month, ſufficient for thoſe who can do nothing for their own ſupport, even though confined to their beds. That the care of the Poor is a miniſterial duty, ſee Acts vi. 5. *And the Grecians complained that their poor were neglected*, &c. Pſal. xli. 1. *Bleſſed is he that conſidereth the poor, the Lord will deliver him in time of trouble. The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth: and thou will not deliver him into the will of his enemies.* Now, our Clergy has increaſed their ſtipends one third, and a great many have got it doubled, yet the moſt of them ſhut their hands to the poor; but let them remember Chriſt's parable.— There are a great many Pariſhes that cannot ſupport their own Poor, neither to keep them in, or ſupport them out, there being no fund;

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three-half-pence the Pound, by valuation, on the Gentlemen's Eſtates, and tenants farms, is all that's paid in Scotland, whilſt the Engliſh pay 2 ſhillings each Pound: and a great many has no Pariſh by your new law, if they live not 3 years in one Pariſh, they are excluded, as I am.

*Farmer.* Surely not: we cannot exclude a native, if he has behaved honeſtly.

*P. M.* I ſhall give you an impartial account of myſelf, as upon oath. —I ſerved an apprenticeſhip in St. NINIAN's, Weſt Church Pariſh, Edinburgh; I left Edinburgh 2 years before the Rebellion. I was nigh 8 years in one houſe in Newcaſtle-upon-Tyne. I went to London about the change of the Style, where had many difficulties, both of bodily-trouble and other misfortunes, but the laſt was the greateſt. I had plenty of work on my own account, a furniſhed Room, and ſufficiency to carry on my buſineſs; but juſt after the laſt Peace, my houſe was broke, and robbed; and was twice robbed afterwards. I have heard, in my own Room, bad neighbours threatning to take my life before morning, yet it was not left in their power: and I have ſtood for hours in my ſhirt, night after night, with a hammer in my hand, to ſell my life as dear as I could, expecting them to break through a thin partition wall, to take my life. I had Warrants, but durſt not execute them, for fear of my life: and after all, there was no work at that trade in town or country. I obtained a Paſs from the

the Lord Mayor of London for Edinburgh, and on the Road I had my pocket pick'd, and next night was Robb'd of my tools and ſhoes, and left bare-footed at Newcaſtle-upon-tyne. I have been as badly ſerv'd by Printers here, one at Edinburgh, and another at Paiſly.

## A SONG.

THO' Begging's my fate, and fare is but ſmall,
I know my duty's contentment withall:
Theſe that deſpiſe me, it may, be in time,
When all things are known, it's worſer than mine.
In a hundred years hence, in a hundred years hence,
In a hundred years hence, on a level we'll be.
The great man in ſtate, that follows the hounds,
Don't pity the poor, tho' in wealth he abounds:
Poor Lazarus he'll envy, when like Dives he'll be;
The poor that is good, is happier than he.
In a hundred years hence, &c.
The Clergy in wealth, and in pump increaſe,
Worſe to the poor, than when their ſtipends were leſs;
With Greed the Monſter, their minds are made blind,
See not their duty to the poor to be kind.
In a hundred years hence on a level we'll be.
The miſerly worldling that broods on his gold,
His heirs conteſting, his eſtate is oft ſold:
His name it ſoon rots, the righteous do live:
Of what he can ſpare, to the poor he'll give.
In a hundred years hence, &c.
My good wiſhes to thoſe that charitable be:
They knowing themſelves, others wants they ſee:
It's pleaſure to ſuch, the poor to relieve;
Gives with a free heart, it ne'er doth them grieve.
In a hundred years hence, &c.
Let no bad conduct the poor man's name ſtain,
No drinking of Whiſky, but honeſt remain:
What he gets, as from above it receive,
Thro' the hands of ſuch as do him relieve.
In a hundred years hence, in a hundred years hence,
In a hundred years hence on a level we'll be.

FINIS.